



We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus, is a Non profitable, service oriented website, This site belongs to each and every Christian who view this website. This is our 18th Year of Service on the Web. This site is been developed with the help of many of the Christian Brothers around the world, we do even invite you Brothers and Sisters in Christ to send us related information about your Testimonials and News letters so that we could add them into our website.

DAILY HIGHLIGHTS, MASS READING, DAILY SAINTS, PRAYERS...

Volume 114, Friday, March 8, 2019.

Friday after Ash Wednesday

Today's Bible Readings

Latin Rite	1st Reading IS 58:1-9A	Responsorial Psalm 51:3-4, 5-6AB, 18-19
	2nd Reading	Gospel MT 9:14-15
Syro-Malabar Rite	1st Reading ROM 4:13-25	Gospel MT 7:1-6
Syro-Malankara Rite	1st Reading ROM 3:9-20	Gospel MT 5:27-37

Fasting for the kingdom of God

Prayer for All Souls



Prayer of St. Gertrude the great dictated by Our Lady to release 1,000 Souls from Purgatory each time it is said. The prayer was extend to include living sinners which would alleviate the indebtedness accrued to them during their lives.

"Eternal Father, I offer Thee the Most precious Blood of Thy Divine Son, Jesus in union with the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen."

St. Gertrude the Great was born in Germany in 1263. She was a Benedictine Nun, and meditated on the Passion of Christ, which many times brought floods of tears to her eyes. She did many penances, and Our Lady appeared to her many times. Her holy Soul passed away in 1334. November 16 is her Feast Day.



Human rights are not only violated by terrorism, repression or assassination, but also by unfair economic structures that creates huge inequalities. Pope Francis

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Meditation:

Are you hungry for God? Hungering for God and fasting for his kingdom go hand in hand. When asked why he and his disciples did not fast Jesus used the vivid picture of a wedding celebration. In Jesus' time the newly wed celebrated their honeymoon at home for a whole week with all the guests! This was a time of great feasting and celebrating. Jesus points to himself as the bridegroom and his disciples as the bridegroom's friends. He alludes to the fact that God takes delight in his people as a groom delights in his bride (Isaiah 62:5).

Humble yourself before the Lord your God

To be in God's presence is pure delight and happiness. But Jesus also reminds his followers that there is a time for fasting and for humbling oneself in preparation for the coming of God's kingdom and for the return of the Messianic King. The Lord's disciples must also bear the cross of affliction and purification. For the disciple there is both a time for rejoicing in the Lord's presence and celebrating his goodness and a time for seeking the Lord with humility, fasting, and mourning for sin. If we hunger for the Lord, he will not disappoint us. His grace draws us to his throne of mercy and favor. Do you seek the Lord with confident trust and allow his Holy Spirit to transform your life with his power and grace?

Fast and hunger for more of God and his righteousness

What kind of fasting is pleasing to God? Fasting can be done for a variety of reasons - to gain freedom from some bad habit, addiction, or vice, to share in the suffering of those who go without, or to grow in our hunger for God and for the things of heaven. Basil the Great wrote: "Take heed that you do not make fasting to consists only in abstinence from meats. True fasting is to refrain from vice. Shred to pieces all your unjust contracts. Pardon your neighbors. Forgive them their trespasses." Do you hunger to know God more, to grow in his holiness, and to live the abundant life of grace he offers you?

"Come Lord, work upon us, set us on fire and clasp us close, be fragrant to us, draw us to your loveliness, let us love, let us run to you." (Prayer of St. Augustine)

Reading 1

IS 58:1-9A

Thus says the Lord GOD: Cry out full-throated and unsparingly, lift up your voice like a trumpet blast: Tell my people their wickedness, and the house of Jacob their sins. They seek me day after day, and desire to know my ways, Like a nation that has done what is just and not abandoned the law of their God: They ask me to declare what is due them, pleased to gain access to God. "Why do we fast, and you do not see it? afflict ourselves, and you take no note of it?"

Lo, on your fast day you carry out your own pursuits, and drive all your laborers. Yes, your fast ends in quarreling and fighting, striking with wicked claw.

Would that today you might fast so as to make your voice heard on high! Is this the manner of fasting I wish, of keeping a day of penance: That a man bow his head like a reed and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the LORD?

This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking every yoke;

Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed: Your vindication shall go before you, and the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer, you shall cry for help, and he will say: Here I am!

Responsorial Psalm

51:3-4, 5-6AB, 18-19

R. (19b) A heart contrite and humbled, O God, you will not spurn. Have mercy on me, O God, in your goodness: in the greatness of your compassion wipe out my offense.

Thoroughly wash me from my guilt and of my sin cleanse me. R. A heart contrite and humbled, O God, you will not spurn.

For I acknowledge my offense, and my sin is before me always: "Against you only have I sinned, and done what is evil in your sight." R. A heart contrite and humbled, O God, you will not spurn.

For you are not pleased with sacrifices: should I offer a burnt offering, you would not accept it. My sacrifice, O God, is a contrite spirit: a heart contrite and humbled, O God, you will not spurn.

R. A heart contrite and humbled, O God, you will not spurn. Verse Before The Gospel SEE AM 5: 14 Seek good and not evil so that you may live, and the Lord will be with you.

Gospel

MT 9:14-15

The disciples of John approached Jesus and said, "Why do we and the Pharisees fast much, but your disciples do not fast?" Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast."

Resources

- ♦ Importance of the Mass
- ♦ Mystical Stigmata
- ♦ What is Charismatic Renewal
- ♦ The Real Meaning of Christmas
- ♦ Why should I Confess?
- ♦ History & Devotion-Sacred Heart

Prayers ♦ Prayer

- ♦ Novena
- ♦ Holy Rosary
- ♦ Way of the Cross
- ♦ Holy Mass
- ♦ Bible
- ♦ Intercession Prayers & Other Prayers

Downloads

- ♦ Divine Songs - Malayalam
- ♦ Divine Songs - English
- ♦ Divine Songs - Tamil
- ♦ Divine Songs - Telugu
- ♦ Other Downloads
- ♦ Holy Picture Gallery
- ♦ Wallpapers

The Bible in one year: MARCH

- 01 Lev 6-7, Isa 61-62, Mark 6:24-45, Ps 31:title-4
- 02 Lev 8, Isa 63, Mark 6:46-7:11, Ps 31:5-11
- 03 Lev 9-10, Isa 64, Mark 7:12-37, Ps 31:12-18
- 04 Lev 11-12, Isa 65, Mark 8:1-17, Ps 31:19-24
- 05 Lev 13, Isa 66, Mark 8:18-38, Ps 32:title-7
- 06 Lev 14, Jer 1, Mark 9:1-23, Ps 32:8-11
- 07 Lev 15, Jer 2:1-19, Mark 9:24-50, Ps 33:1-10
- 08 Lev 16-17, Jer 2:20-37, Mark 10:1-17, Ps 33:11-17
- 09 Lev 18, Jer 3, Mark 10:18-38, Ps 33:18-22
- 10 Lev 19-20, Jer 4:1-17, Mark 10:39-52, Ps 34:title-8
- 11 Lev 21-22, Jer 4:18-31, Mark 11, Ps 34:9-15
- 12 Lev 23, Jer 5, Mark 12:1-19, Ps 34:16-22
- 13 Lev 24, Jer 6:1-16, Mark 12:20-44, Ps 35:title-6
- 14 Lev 25, Jer 6:17-30, Mark 13:1-18, Ps 35:7-13
- 15 Lev 26-27, Jer 7, Mark 13:19-37, Ps 35:14-20
- 16 Num 1, Jer 8, Mark 14:1-25, Ps 35:21-28
- 17 Num 2, Jer 9:1-10, Mark 14:26-47, Ps 36:title-6
- 18 Num 3, Jer 9:11-26, Mark 14:48-72, Ps 36:7-12
- 19 Num 4, Jer 10, Mark 15:1-18, Ps 37:title-7
- 20 Num 5, Jer 11, Mark 15:19-47, Ps 37:8-14
- 21 Num 6:1-7:26, Jer 12, Mark 16, Ps 37:15-21
- 22 Num 7:27-89, Jer 13, Luke 1:1-17, Ps 37:22-28
- 23 Num 8, Jer 14, Luke 1:18-39, Ps 37:29-35
- 24 Num 9-10, Jer 15, Luke 1:40-60, Ps 37:36-40
- 25 Num 11-12, Jer 16, Luke 1:61-80, Ps 38:title-8
- 26 Num 13, Jer 17:1-10, Luke 2:1-24, Ps 38:9-15
- 27 Num 14, Jer 17:11-27, Luke 2:25-52, Ps 38:16-22
- 28 Num 15, Jer 18, Luke 3:1-16, Ps 39:title-6
- 29 Num 16-17, Jer 19, Luke 3:17-38, Ps 39:7-13
- 30 Num 18-19, Jer 20, Luke 4:1-21, Ps 40:title-6
- 31 Num 20-21, Jer 21:1-22:14, Luke 4:22-44, Ps 40:7-13



Today's

St. John of God



St. John of God

Nothing in the early life of John Ciudad, born of a poor couple in a town of Portugal, foreshadowed his future sanctity. Following a traveler whose description of Madrid had captivated his imagination, this only son of his parents ran away from his home. Soon regret and misery overtook him, but he was ashamed to return to his abandoned parents. In effect his mother, struck with a fever, but advised by an Angel that John would have to undergo long trials which would strengthen his virtue, departed this life only a few days after his adventure began.

For several years the renegade was engaged in tending sheep and cattle in Spain: his employer eventually offered him his only daughter in marriage and thereby a rich heritage, but John was interiorly advised that such was not his vocation. He left in secret the next day, joined the army of Spain against the French, later against the Turks. When he was about forty years of age, feeling profound remorse for his life which lacked order and purpose, he returned to his home village, only to learn of the death of both his parents. I am not worthy to see the light of day! exclaimed the grief-stricken voyager. He visited the cemetery, suffocated by his sobs, and cried out, Pardon, pardon! O mother! Eternal penance!

He resolved to devote himself to the ransom of Christian slaves in Africa, and on his way served the sick in a hospital. Meeting an aged nobleman at Gibraltar, unjustly exiled and on his way to Africa, John offered to go there as his servant, to remain with him and his family and support them by his labor. Count DaSilva fell ill in the new climate and soon died, thanking John for his unflinching aid, and predicting he would some day be one of Spain's greatest apostles. His family received amnesty and returned to Spain.

John, too, returned there by the advice of his confessor, and sought to do good by selling holy pictures and books at low prices. Finally the hour of grace struck. At Granada a sermon by the celebrated John of Avila shook his soul to its depths, and his expressions of self-abhorrence were so extraordinary that he was taken to the asylum as one insane. For a time he acted this role purposely, in order to be whipped daily as a remedial measure. His confessor was John of Avila, who when he learned of this told him to cease his pretense and do something useful. Thereafter he employed himself in ministering to the sick.

He began to collect homeless poor, and to support them by his work and by begging. One night Saint John found in the streets a poor man who seemed near death, and, as was his wont, he carried him to the hospital, laid him on a bed, and went to fetch water to wash his feet. When he had washed them, he knelt to kiss them, but was awestruck: the feet were pierced, and the print of the nails shone with an unearthly radiance. He raised his eyes, and heard the words, John, it is to Me that you do all that you do for the poor in My name. It is I who reach forth My hand for the alms you give: you clothe Me: Mine are the feet that you wash. And then the gracious vision disappeared, leaving Saint John filled at once with confusion and consolation.

The bishop became the Saint's patron and gave him the name of John of God. When his hospital was on fire, John was seen rushing about uninjured amid the flames until he had rescued all his poor. After ten years spent in the service of the suffering, the Saint's life was fitly closed when he plunged into a river to save a drowning boy, and died in 1550 of an illness brought on by the attempt. He was fifty-five years old.

Reflection. God often rewards men for works that are pleasing in His sight, by giving them grace and opportunity to do other works higher still. Saint John of God often attributed his conversion, and the graces which enabled him to do his works of love, to his self-denying charity in Africa.

St. Senan of Scattery



St. Senan of Scattery

Apparently born to a Christian farm family. Educated by Saint Naul and a saintly monk named Cassidan. Monk at Kilmanagh (Kilkenny), Ireland. Founded a monastery at Enniscorthy, Ireland. Pilgrim to Rome, Italy and to Tours, France, a center of monasticism at the time. Founded several churches and monasteries including houses at Iniscarra, Ireland. Spiritual teacher of Saint Aiden of Lindesfarne. Acquaintance of Saint David of Wales, and friend of Saint Cannera of Inis Cathaig. In later life he retired to Inish Cathaig (Scattery Island) on the river Shannon: the river is believed to have been named for him. Bishop. Legend says that he chased away the Cathach, a type of monstrous sea serpent, from the island by ordering it, in the name of the Trinity, to depart.

Born: • c.488 at Corca Bhaisin, County Clare, Ireland • tradition says that Saint Patrick predicted his birth

Died : 8 March 544 on Inish Cathaig, Ireland of natural causes

Bl. Vincent Kadlubek



Bl. Vincent Kadlubek

Born wealthy. Studied in France and Italy. Provost of the cathedral of Sandomir, Poland. May have been the principal of the cathedral school of Cracow, Poland. Bishop of Cracow from 28 March 1208. Worked to reform the clergy and invigorate the laity in his diocese. Supported monasteries in Sulejow, Koprzywica, and Jedrzejow. Peacemaker between Hungary and Poland over the area of Galicia. Vincent resigned his see in 1218, and became the first Polish Cistercian monk, entering the house at Jedrzejow. Noted writer, author of the Chronicles of the Kings and Princes of Poland.

Born: 1160 at Karnow, Duchy of Sandomir, Poland

Died: • 8 March 1223 at Jedrzejow, Poland of natural causes • buried before the high altar in the abbey church

Beatified : • 18 February 1764 by Pope Clement XIII (cultus confirmed) • in Poland he is referred to as Saint Vincent